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**Author: Judy Skutch-Witson**

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**Interviewee: Judy Skutch-Whitson**

**Interviewer: Larry Massie**

**Attendees: (by phone) Bruce Fetzer, Larry and Priscilla Massie, Tom Beaver, Jimyo Ferworn**

**Topic: John Fetzer's Spiritual Search**

### **Judy Skutch Whitson - Interview 7**

Bruce Thank you again very much, Judy. This is the seventh interview in this oral history series. It's April 20, 2011, and, of course, the star of the show is Judy Skutch Whitson. I'm Bruce Fetzer with Jimyo Ferworn, Tom Beaver and Larry and Priscilla Massie — we're all on the phone.

This is probably one of our concluding interviews—they have been extremely helpful on filling in a lot of holes that existed in the archives at the Institute. For this one, Tom had sent out some questions in advance. Maybe we should start there or let Tom and Larry take the show over from here unless you have other things that you'd like to talk about, Judy.

Tom Judy, did you get an email with four questions from me?

Judy Yes, I'm holding it right in front of me.

Tom Oh, good.

Judy And I've looked at them and I have some ideas.

Tom Terrific.

Judy So if you'd like to start with the first one, I will say what it is. It has to do with Rhea; and I guess it has to do also with what I knew about Rhea and John's relationship. I would imagine you wanted to know something about that, too, and particularly mentioning that in March 1978 she had a heart attack, and that is true; but it is true that John called Bob Skutch, my ex-husband, who had discovered healing abilities.

I shouldn't even say discovered. *I* discovered he had healing abilities because he had been doing this all his life and never called it anything, only with his family. His mother told me when he was quite young and she had a headache or her neck

was stiff, she would ask Bob, who was the middle of her three children, to come and rub it or put his hands on it, because she noticed if he put his hands on her headache or on her neck, the pain would go away. But no one made any fuss over it. Bob was a very good baseball player, and I think they valued that much more.

When he and I started to explore this whole spiritual and parapsychological arena, we started with healing. We were very interested that some people seem to be gifted healers. So we actually took some classes with Larry LeShan, Dr. Lawrence LeShan from University of Chicago, who was a psychologist living in New York and was very involved with mediums like Eileen Garrett and also with Andrija Puharich and his investigations into the paranormal. Larry has written a few very, very good books about the subject which are still available; Larry's in his 90's now, so he is also still available.

One of the classes we took was at our home. Larry called together people who were interested in learning how to perform an act of clairvoyance. Although we were interested more in healing than in clairvoyance, he said, well, the door was open when one recognizes that, one can see in a different way to all sorts of abilities.

He felt clairvoyance was instantly verifiable. For instance, I'm going to put an object in the next room. The door is closed. You don't know what the object is. I would like you to close your eyes, relax, use any meditative procedure that's comfortable to you, and identify or draw what you see. That was coming along very well. It was very interesting.

There were probably 12 or 13 of us in the class, and Bob Skutch, my ex-husband, would continually fall asleep as soon as Larry advised us to meditate. We couldn't imagine what was going on, but he'd fall asleep. And he'd just sketch the object, or say what the object was. Larry was very interested that Bob didn't seem to need to meditate, that he just went into that field. Larry used to call it a field or a state of consciousness, and attune.

Larry asked him, "Why do you fall asleep?" And Bob said, "Because it was boring. I didn't know what else we were supposed to do." At that point we found out that he could easily go into an altered state at the drop of a suggestion to himself. At that point up came the various kinds of mini-healings he had done with his family, and with me.

Larry started to investigate this. And that began Bob's particular search with various healers that he studied with, and, indeed, he seemed to have a very strong ability. Larry LeShan let it be known amongst the people in the community, so Bob had a lot of erstwhile patients to practice on; and John Fetzer knew this. I had told him all about how Bob's ability evolved, how we had recognized it, and the various doctors he had worked with and the hospitals he had visited to help people in distress. That was the reason why John called upon Bob, because he

knew that background and he knew the various people that Bob had worked with, the teachers particularly, and he felt that that was credible enough for him.

So he asked Bob to do distant healing on Rhea, which Bob did three times a day until John said that she was feeling much better and doing well. Nobody knows exactly what happens when one prays for someone, or sees them well, or wishes “Thy will be done,” or whatever form of inner healing one can practice. We just know that there are enough statistics today to show that prayer helps.

I guess John must have asked other people. I never asked him. Did he ask a gaggle of others—that would have been a good idea, but I only knew that one time that he called upon Bob.

There was another time when Rhea was recovering but she seemed to be to me to be frail, but quite well indeed. I mean very present. We had a little meeting in Tucson, Rhea and I. Rhea wasn’t particularly interested in the Course in Miracles, as best as I can ascertain. I think she—I was going to say she tolerated, that’s not the right word; she supported John in anything that he felt was interesting and he wanted to do.

My assessment of her relationship with John at that time was that Rhea was not a simple person. What she was was a pure soul. In fact, maybe an angel on Earth is a good word for it. She didn’t seem to have an unkind opinion about anyone. She was very selective in the words that she used, and they were only upbeat and caring. Without being ostentatious about it she was very, very loving; and I think John did elevate her to sainthood possibly because he thought he was a devil some of the times. I think he would never do anything whatsoever that he would think would be hurtful to her.

Tom How far did you go with the Course in Miracles with her? Was there a group or was it just you and her.

Judy No, it was just a one time. John really wanted her to know a little bit about the discussions and I don’t even remember who else was there. I did not know the people who were there, and John had a lot of pockets of people here and there that he didn’t necessarily introduce to each other. I don’t know if they were local. I imagine they were local people. No one seemed to be from out of town, and no one seemed to be staying at their home.

But he had those select people that he would have relationships with at different levels, and I guess these were just people that he had talked to about A Course in Miracles or maybe other spiritual things—and all it was was sitting around and talking about the concepts of the Course and how it related to the fundamental tenets of Christianity. When I say fundamental, I’m not talking about the practices that evolved over the years through the churches, but rather what was the message

of love and forgiveness, how do we interpret that and how do we actually practice it.

It seemed kind of redundant to me to have Rhea there and have it for her because she practiced it all the time. I don't think she saw any difference between what we were saying and the way she was living. Then again, I cannot profess to have been very close to Rhea, except any time I was with her it was very, very, affable and compatible.

Now, the time you may be referring to, because you mentioned a Course in Miracles group, could have been the time before that when she had the heart attack. I visited John because he was very frightened and he asked me to come, and I stayed there with him. We went to the hospital maybe three or four times to be with Rhea. That wasn't the Course in Miracles meeting. That was for a prayer session. We just stood on either side of her and we each did our own internal prayer, meditation, and she was resting. She was not unconscious. She was just recovering and seemed very happy to have us there. but she was weak. So those were actually the two times that this was about Rhea.

Tom I see. Thanks.

Judy One other time—I think I mentioned this already and I haven't read the transcript so you'll stop me. It had to do with after John's LSD session when we went back to the ranch. Rhea was there, and we were just all going to have dinner but it was not quite sunset. The sun was just about to go down. I think I mentioned this. Well, I'll say it again because in context, it may mean a little more. Rhea asked what we were doing, and people were sort of tongue-tied. And Whit said it very well. He said, "We were just exploring what it would be like to have a more extended perception of the universe that which may be even approximate a wider vision, and might even be able to touch upon what heaven might be like."

She said, "Really?" And we acknowledged that that was more or less the case. And she said, "Well, give me an example?" And Whit said, "Well, for instance, look at this beautiful sunset, Rhea. Let's say that symbolizes the next step towards God. We don't really know what that means. We just know that if we walk in that direction, into this beautiful sunset, we could be going home to God. And everything as we know it in this world would disappear because it would disappear in the glory of that, and there would not be any more perception of a physical world at all. There would just be that wonderful, exulted, perhaps blissful feeling of being one with our Creator. Would you do that right now?"

She looked at him and her eyes twinkled. She said, "Could I leave my little pinky behind?" That to me was very dear and endearing, that she absolutely understood that analogy and she just wanted to say well, I'm not ready. I still want part of me in this Earth.

Whit and I tell the pinky story a lot. We don't use her name necessarily, but it's the idea that any of us—we aspire to these ideas, we know that there is more, and deep in our hearts we know that there is more than this physical universe that we seem to be inhabiting and that comes with some joy and a modicum of happiness and contentment and a lot of pain. What would we do to escape it if we know there was so much better. Well, we still grasp onto what we have perhaps, until we can't anymore; or perhaps until we just decide not to—and she was just expressing that.

We didn't say anything more about John's inner journey, and we didn't say anything about what we were doing there. I think that was enough for her, that John had an experience.

Tom Judy, did you know that same year in Tucson in 1978 John had Rhea initiated into Transcendental Meditation?

Judy No, I did not know that. There was a lot I didn't know.

Tom Isn't that interesting?

Judy It is very interesting, and I can see that Rhea might find that not at all uncomfortable.

Tom I wondered if John was getting desperate, seeing that she was declining—if he was desperately trying to help her.

Judy Well she wanted to do what he wanted her to do. But the last time that I remember talking about her, and this was very dramatic and I don't even know—I think this is probably important to say because it's an insight to him and these are all going to be closed records, right?

Bruce This part can be closed, yes.

Judy I think this part should be closed unless you deem it that it doesn't have to be, because it was very personal and it was very painful. Now I'm hoping I get my facts right because I didn't write this down, ever, and you would know probably from your familiarity with the chronology of John's life when this was. But Rhea had started to deteriorate, and she was slipping into what we might say as Alzheimer's today. I think her mind was deteriorating. There was no diagnosis made to me, but I do know that she was losing her mental facilities.

When John went away, she would cry piteously, he said, for him. It broke his heart, and he had to work, and he would tell her he had to work and he'd be back right away. But she would just call "John, John, John, John." And, of course, he had people taking care of her and the nurse would report to John that she just didn't stop calling his name—which, by the way, was extremely interesting to me

in the view of Helen's last days because she would call for her husband Louis even when he was there; and if she saw him leave the apartment which was very small, if he went out for a walk to get some air, she would shriek his name until he came back.

I think that's probably the last holdout of the ego for safety, and in Helen's case it was her husband and in Rhea's case it was her husband. So I had come to Kalamazoo to be with John and we went for a drive, and he stopped the car to tell me this because he didn't want to talk about it where anyone could hear him, and he said that he was feeling a great deal of sorrow. He didn't use the word guilt but I knew that that meant guilt, too, because of the way Rhea was degenerating and he said that it was very hard to keep her at home.

The straw that broke the camel's back is he had been away on a trip and there was this terrible freeze in Kalamazoo, and the electricity went off and some of the pipes froze. Of course, the people who were taking care of her did everything they could to keep her warm but—and it wasn't for a very long time but she was shaking with the cold, and he felt it was all his fault because he wasn't there.

Now Bruce, I'm sure you and Tom know this very well. I don't know the dates of that. Rhea had been in her own way a philanthropist and her mother had died of Alzheimer's, and she wanted to make sure that people had a place to go where they would be cared for with this disease, so she had actually been the spearhead and possibly the major funder for a home in Kalamazoo. Is that correct?

Bruce That's correct. It's called Director's Hall in the Upjohn Nursing Home on Portage Road.

Judy Okay, so then you know, of course, what I'm talking about. John never mentioned the name of it, but he said that Rhea had actually built this in honor of her mother, or contributed to it in honor of her mother. But she actually had herself in mind because she felt it was an inherited condition, and she told John that that is where she wanted to go. She had actually written him a letter when she was able to say that this seems to be happening to me and this is where I want to go.

Now, this was quite a bit when he spoke to me, quite a bit after that letter. which he carried in his breast pocket in the envelope. And he showed it to me and he was weeping, and he said, "I know that this is what she wants, but I can't bear to put her away."

We sat and talked there for a while. Then we asked what is God's will, and I think it became very clear to him through the quieting, and we were holding hands—and that does help a lot when you're frightened, holding hands—and just meditating on it, praying on it. He felt yes, it was probably the time to do that. That was to me one of the privileges of my life, of my friendship with John, that

he let me know how he was feeling about this and that he reached out for help at that time when he couldn't make a decision based upon guilt.

I should say the guilt was that he felt he hadn't taken care of her well enough or prevented this from happening; and the guilt was also—and this is why I wanted this closed, as he had told me it had been more than a quarter century since they had a physical intimate life, and John was a lusty man; and I think he held a lot of guilt about that. Does that jibe with what you knew?

Bruce It's absolutely consistent. And we can actually pinpoint that date. I don't remember the year, but I know that for sure it happened in December. It was either December of '83 or December of '84 because it was the ice storm, Larry, that took the power out in Kalamazoo for seven days straight. John didn't have power in his house and he had to provide for Rhea, and that's when he ended up moving her. I remember flying back in from North Carolina looking down and just seeing glistening ice all over the place and then learning that there was a huge ice storm; and so that's just a matter of record, and then Judy's conversation with John would have been in the spring after that.

Tom Then when Rhea was moved into the nursing home, John was in the house by himself—so that was what led to me moving in, that whole chain of events.

Bruce Exactly, and so we could find that date pretty easily. And John also shared a very similar thing but not as much detail, Judy, but he really felt like she had been so supportive and such a faithful servant to him that he felt like he was in many respects failing her as her servant.

Judy Yes.

Bruce So he wanted to provide for her as best possible, but this was really her wish, so it was an impossible situation for him. Not only did it make it impossible for him to go into the office, but also the constant stream of nurses 24/7 was very disruptive to his personal pattern and his sleep.

Judy I would imagine it would be. I think that the whole situation was fraught with complexities and different levels of his own inner peace. I think that it's probably one of the hardest decisions he ever had to make in his life, and I thought when we were together at that time that perhaps my role could be helping make it not so complex and just listening to the higher will, because it wasn't John who was supposed to make that decision. First of all, Rhea had already made it.

Bruce Right.

Judy That that's where she wanted to be. You can say she was highly intuitive or extremely intelligent and had great foresight; because she had told him not once, but quite a few times, that if that ever happened to her that's where she wanted to

be. She didn't want to be at home, and so she really took the onus off him because it was her desire.

It wasn't as if you say well, this is getting too hard for me to bear and it's also not good for her either, and I think that it's time to move her into a living facility where she'll be cared for around the clock. It wasn't that. He showed me the letter where she had begged him, please. It was—I don't remember the date of the letter, but it was certainly a few years before that. It was a few years before she started to deteriorate. So he wasn't really obligated by any sense of duty here.

What I told him is, I think the obligation was not to take care of her at home and feel guilty, but to listen to her desires. If he wanted to serve her as she was serving him, he had to serve her the way she wanted to be served, not the way he decided she should be. I don't know how many other people he talked about the situation, but obviously the ending was more in line and more in keeping with what she wanted.

Bruce Right.

Tom We went to the nursing home every day in the afternoon, every day. It was part of the routine. If it was during baseball season, we would watch the Tigers in her room for an hour or so. We took a big chunk of every day of his, and, you know, a big chunk of his energy.

Bruce It probably was December of '84, Tom, as I think about this.

Tom That's what I thought, Bruce, December '84 because the summer before was when I started going to Kalamazoo to Mike Wunderlin's too.

Bruce It was definitely between Christmas and New Years.

Tom Oh yeah, I remember the storm. It was six inches of ice on all the trees in Kalamazoo for days. All the power went out.

By the way, Judy, you may be interested in this. There was an entry in Rhea's diary in the late 60's, '68 or '66, I don't remember which, where she said Jeanne Dixon had contacted John and told John that she, Rhea, had just had a chemical change in her body and it wasn't good. It wasn't a good chemical change, and she recommended some treatment to them for it—a naturopathic treatment; but that was interesting.

In light of that, I just saw in the recent issue of Discover Magazine which I get—there's a big article in there about linking Alzheimer's and Parkinson's and ALS, all three—and Rhea probably had Alzheimer's and Parkinson's because Parkinson's is what causes the rigidity in the end—not Alzheimer's. So she probably had them both.



The article said that there are pockets of intense outbreaks of ALS and Parkinson's and Alzheimer's around the country. There were pockets of it which they hadn't realized before because they didn't lump the three diseases together, I guess. And they're thinking that it's linked to mercury exposure. And the theory is that some people are just susceptible to it so if they're susceptible to it, if they have even a single exposure to mercury, this could trigger that in them.

I thought of this diary entry where maybe Jeanne Dixon had picked it up that Rhea had been exposed to mercury.

Judy Yes, maybe she picked it up. That's fascinating. Without that piece, Tom, you just say well, who knows?

Tom Yes, her mother having had it, she may have had a genetic predisposition and she had an exposure to mercury and Jeanne Dixon picked up on it. Who knows.

Judy I knew that John had seen Jeanne Dixon. I don't know when. I don't know if he met with her more than once, or he was in correspondence with her, too, but it was one of the things that we shared because I had met Jeanne Dixon.

Actually I was once in a lecture program with her, and the two of us were waiting in the wings. She was giving a presentation and I was giving a presentation, in New York. That was the first time I met her, and she just said to me—she was much older than I at the time—but she said, “Come over here.” She took my hand and we sat there and, unsolicited, she started telling me about my life.

Some of the things she said were tremendously startling, and one of the things she said amused me a lot. She said, “My dear, my goodness, you haven't done what you really wanted to do.”

I said, “What was that?”

She said, “You wanted to be an aviatrix.”

Well, the funny thing is I always did want to fly, and never got around to—or was in the right place to be—taking lessons for my license. She hit the secret desire that caught my attention more than the things she predicted for the future. But some of the things that she said were going to happen in my life certainly did, and one of the most amazing was to me that I was going to marry again. I thought that meant that my husband Bob Skutch would die, which got me quite upset indeed. And she said, “I didn't say you'd be a widow.” That was a big surprise, and I knew that John felt that she was the real thing—and he also knew that she wasn't the complete thing.

Which sort of leads into Tom's next question about Helen studying the Course. Do you want to continue with that now?

Tom Judy, let me ask you a quick follow up then. Did you have any contact with Jeanne Dixon *and* John? I mean, did the three of you ever hook up together?

Judy No. Not at all. This was years apart.

Tom Okay.

Judy You said that Rhea's diary says that this was '66, or 7 or 8—this was before I met John, and I didn't meet Jeanne Dixon until I think it was '77. It was ten years later.

Tom Okay, that's why I threw that in there because it got around to Jeanne Dixon, and I wanted to ask if you had put John together with Jeanne Dixon at all.

Judy Yeah—no. No, I didn't. John found a lot of people, you know, on his own.

Tom Well, she was running with the Washington, D.C., political crowd, you know, and on John's trips to D.C. he could have very easily hooked up there.

Judy Yes, and I think he would have heard about her because a lot of people talked about her. It's amazing how many people have lived in Washington.

Actually I brought the Course there because I was asked to by a couple of people I knew; -one who was at the time the Congressman from North Carolina, and someone else was running a non-for-profit with Congress and the Senate. They were very, very interested in the subject, and they had had—what I was told was there was a secret mystical circle in Washington that people would come and go but that there was—it wasn't the Christian fundamentalist power that existed. It was sort of the alternative.

A few names I knew of, people that were in it later on—after being there for a while, I did meet some of these people. I don't know how secret it was, but it still did not profess to be mainstream. I found out the same thing in the U.N.—that within the governing body of the U.N. there were prayer meetings, and they were not traditional prayers as they encompassed all traditions and religions, and I found it very much universalist. And that they also were involved in mysticism and investigating people who had psychic abilities who could help them in governance.

I spoke at that group, I think, four times at the U.N. That was really interesting because one gets a fixed idea of people in governmental power, military power as the other, when it turns out, I found, it wasn't that way at all. It was about the

same proportion within the military, within the Congress, within all different bureaucracy, just as much as it would be in ordinary population.

Tom Jim Gordon had done work both in the White House and in the U.N. at times.

Judy Yeah, I didn't know that, but I certainly, I can see that.

Tom Yeah, it's not extensive necessarily, but it's certainly there.

Judy Well, as long as some people are holding some good ideas, that's helpful.

Tom Yeah.

Judy Do you want me to continue with the next question?

Tom Please, yes.

Judy Okay, this has to do with Helen Schucman who was the scribe, as she called herself. She never said the channel. She said the scribe—because when she asked the voice early on, “What am I supposed to call myself,” it said, “You are my scribe.” So that's the name that she liked, the scribe.

I never called her the channel, ever, to her face. I hardly ever do now either, unless someone doesn't quite understand what is meant by the scribe in this context. Helen didn't study the Course the way someone might who picks it up and then goes through the text, perhaps, and then tackles the workbook and then reads the auxiliary material—because she was taking it down. She had it every day. She had, paragraph by paragraph, to say. “What does this mean?” or, “Does this sound crazy?” she used to ask Bill. She said, “Look, I will check it for diction and grammar. You check it for content—and if it flips, I'm going to stop.”

So they were both quite critical of what she was taking down and had every day to discuss it. She didn't get all 1,283 pages, all at once. She got maybe half a page a day. So there was plenty of time to think about it and talk about it. In that case, would she say she wasn't a student of The Course? Of course not. She knew The Course better than anyone. I couldn't get away with anything if I misquoted even one word. She didn't have to have the material in front of her. She would say, “It doesn't say that, dear. It says such and such.”

So as my teacher, she would have to know The Course in order to teach it to me. Which she did. What we meant when we said Helen didn't study the Course, we didn't mean study. That was, I think, a poor choice of words that crept in some place. She didn't practice it. She said very early on, “I said I would take it down. I never said I would do it.” Or “use it” would probably be the better phrase. She didn't want to.

There are many levels of interpretation of that. At the lowest level or the most obvious, it would have to change her life too much and she didn't want her life changed. She liked being in a state of stress and tension and fear. People get used to that.

Did she want to make her life better? Well, I don't think she thought her life could be much better than it was. She certainly didn't have the kind of problems that most people have in the world. She had a roof over her head. She had a loving family, a supportive husband. She had a fantastic job. She was respected by so many people. She wrote for the most prestigious journals in the country in her field. She couldn't have gotten much more acclaim in her field than Who's Who in American Men and Women in Science and all sorts of awards, but this was not a safe place for her.

Her fears at sometimes would eat her up alive—and I rationalize. I can't say that this is true. This is from my point of view. Let's just say that this Course was supposed to be given to the public. If I had met Helen and found this wonderfully evolved, realized human being who glowed with the radiance of forgiveness and had absolutely nothing between her and her higher self, and was living with what The Course calls the happy dream, I would have run away as fast as I could. Feeling as I did about myself, so imperfect—I couldn't have possibly have worked with her or sat with her every day in her living room.

It was so much better for me that she was so split, because I saw both; and it showed me and anyone else who knew her how split we really are; that here is the ego, that which makes our reality around us, and we see what a good job that does; and that there is spirit within us which is our higher self connected to the all and to the divine. What we choose at any given moment is what we're going to see, and Helen knew that completely. She just didn't want to.

In fact, Willis Harman who, was a professor at Stanford and eventually became the president of the Institute of Noetic Sciences, was my very good friend and partner for a while. He had told me about his life and what he was searching for and he didn't even know the Course existed. It just so happened I had a copy and he took it home, and I got this beautiful letter.

It was his 59<sup>th</sup> birthday and he thought that he was finished with life. He felt smaller than the smallest piece of scum that sits at the bottom of a pond and then he was praying that day of his birthday that he could find something that would lift him out of this kind of depression he was in. Then all of a sudden that day he met me at Stanford at Research Institute and I happened to have a copy of this book which was newly published in the car and gave it to him, and he said you have no idea what kind of a birthday present you gave me.

[It's true,] I had no idea. Hardly even knew who he was. But after that we became very good friends, and he wrote a forward for the first book that was ever written about The Course; and he lived his life by this. This is how he met John, through the Course and through my introduction.

In any event, Willis Harman—that's his background—was visiting in New York and he wanted to meet Helen. And so he came to our apartment where we were all going to spend the afternoon together and the two of them hit it off beautifully. They were talking about everything in the world that was interesting to them, their careers, and statistics particularly since they were both statisticians.

When it came time for him to leave to catch his plane back to California, he suddenly looked at his watch and he said, "Oh my goodness, Helen, here I've been all day talking to you about everything but the one thing I wanted to talk to you about."

She said, "What was that, dear?" in a very sweet voice because she could be very, very sweet and charming.

He said, "I wanted to talk to you about a Course in Miracles."

She said, "Well, maybe another time."

He said, "Well, can I ask you one question?"

And she said, "Sure."

"What do you think of the Course?"

I could see the look on Helen's face. She would at times be very wry. At times she could be very caustic, and she was making a decision whether she should be flip about it or what—and out came with it the most true thing that she could possibly say. She put her hand gently on his sleeve and she said, "You know, Willis, this is the way it is. I know it's true. I just don't believe it."

And that satisfied him because he knew that that was an authentic answer.

When he left I said to her, "I listened to what you said to Willis, that you know it's true and you just don't believe it, but I think that's a slight misstatement." And she said, "Why?" I said, "Well, you spelled one word wrong." She looked at me, and I said, "You said you know it's true, you just don't believe it. Substitute a W for the D in don't. 'I know it's true, I just *won't* believe it,' and I think that's more accurate." And she started to laugh. She said, "Touché."

So the intentionality of not wanting to believe the Course was there—and I deeply believe it was for a purpose. I think Helen was never intended to be a guru—and

she always said that—or to lead a movement or to invent a religion. She only was a scribe and she just played that role faithfully.

So did she study the Course? Well, I could say she went through the workbook twice with me and Bill and Ken every day for a few years. Did she practice it? No. I mean she would go through the workbook, meaning we would read it together. We'd discuss it. We'd close our eyes, we'd have a meditation—and then she'd have a fight with Bill. So the split was just so obvious for me.

I look back on it now and I think it was beautiful. She played her role. I know how intuitive Helen was. We could say psychic, but she would never like that. Amazingly intuitive in her practice and with people, and yet she never let her higher self interfere with her ego.

I never thought of that before, but I think it's true. She could switch on a dime. There was a very lovely friend of mine that Helen hadn't met. She was a medical technician, and had found the Course and actually started a workshop and a group at Yale where she was. And she came to visit and meet Helen.

Helen liked her right away because she was obviously a very brilliant woman, and she was extremely attractive, and was duly fawning over Helen which Helen didn't mind. They were sitting on the couch together in my library and actually holding hands and talking very intimately to each other. Helen suddenly looked up and she said, "Oh, my goodness." And she said to this woman, Lucy, "Have you seen my poetry?"

Lucy said, "No, Helen. I didn't know there was any poetry." Poetry was the deep, dark secret of Helen. The Course, that could be released to the world, but the poetry that she was given as a scribe also, she wasn't going to show to anyone. She felt that was her reward. She loved poetry, and she kept her poetry under lock and key. I had a copy. And she looked at Lucy and she said, "Oh, my goodness," she said, "You have to see the poetry."

She said, "Judy, gather the poetries." So I went into this cabinet that I had, and took the key and unlocked it, and gave the manuscript of poetry—which is called The Gift of God—and she handed it to Lucy, saying very, very clearly, "Here it is dear. It's so beautiful, I hate it." And that takes one very sharp—it's so beautiful, I hate it. That was the split in Helen. She knew what it was. She found it beautiful. She hated what it said.

Tom Judy, as a follow up—you said John insisted on meeting her and he got to meet her and had a relationship with her. So did John—what was that for John? Did he see her as just another medium or just another channel?

Judy John used the word that Helen used about herself that was written, "Scribe." And he had tremendous respect for her because he knew what this document was.

Also remember, John was so seasoned in the exploration of the inner self. He knew absolutely that this could come through Helen and it not necessarily affect her personality. He'd read enough about it. He read the zest of thought that goes on.

You know what John's library must have been like because you've seen it, and if those books weren't around in it, believe me he read them. I think John was not in awe of Helen because John was so comfortable with himself.

He also didn't think of her as a little medium with a glass ball that you pay for a session. He knew that she had given him one of the greatest gifts of his life—so he would meet her. He also knew that she was a professor of psychology at Columbia University School of Physicians and Surgeons. You don't get to be that unless you have to be pretty bright, and have a very strong background in your field, and have earned respect already.

He met her as an intelligent woman who had been the 'pass-through'—was the word he used, the pass-through of a document. She had done this willingly and faithfully, so that he felt great respect and affection for her. He wanted to meet her because John always wanted to go to the top. If he had dealings with a corporation, he was going to have dealings with the president; and so, I didn't take down this Course. I was his friend, but he wanted to see the person who did. He was very prepared to have Helen as his friend and she was prepared after the story I told him about the shoehorn.

First she didn't want to meet him at all because she didn't want to meet anyone. [Then] she realized that, somehow or other, there was a key word, that awakened her to the fact that she was to meet him.

There wasn't a time when I was with them together where she wasn't her absolutely sweet, charming, intelligent and funny self. He never saw her in extremis with anger or her fingernails drawn—as they used to say, like a cat ready to strike. He never saw that part of her. I told him about it, but it didn't really concern him because that was not their relationship.

I think that the two of them got along extremely well. Because they would sit on the sofa—we would all talk together and they would be holding hands. And it was Helen, when she found out that John was in Washington and he was in bed with the flu—and she didn't like to travel at all—that insisted we all get up immediately that day and go down to Washington to spend time with him; and we went to his hotel room. He knew we were coming because she told him, "I'm coming." That's not something you just do for an acquaintance.

I know that he asked for her a lot. Now when Helen died, it was the time when John wasn't talking to me. And I am sure I must have—I can't imagine I didn't—notify him or his office in some way, but there was no reason for him anyway to

come to her funeral. It was February. It was very cold in New York. I'm sure it wasn't all that easy to travel. And it was instant: Helen was Jewish and she got buried immediately, so I barely had time to get from California to New York for the funeral.

I don't think that John would have felt that it was necessary or appropriate for him to attend. But that didn't mean that he didn't have great affection for her and she for him.

Tom Good, thank you.

Judy I don't think he ever thought of her as a psychic or a medium, by the way. She wouldn't be in the category with Jeanne Dixon.

Tom Okay, that's interesting. That was sort of the bottom line of my question.

Judy All right, okay. Where are we up to? Oh, the Quail Roost meeting.

Tom Quail Roost.

Judy Yeah, 1978 December, I believe it was the 9<sup>th</sup>, 10<sup>th</sup>, and 11<sup>th</sup>.

Tom Now you said there was a so-called mystical cadre there in Washington, D.C. Do you think that was the basis of this meeting and the basis of those who had attended?

Judy No, no, not at all. The basis of this meeting was something like this. Milton Friedman—not the economist—Milton Friedman who was a speechwriter for four presidents and he was a humorist. He was very, very funny. He was also a journalist and had worked at a few governmental posts, but basically he was a speechwriter. He was a speechwriter for Humphrey. He was a speechwriter for Ford. I think two other presidents.

In any event, Milton was very comfortable in and out of the White House. He was a bachelor. He was Southern. He had beautiful manners. But more than anything else he was one of the funniest men I've ever come across. Naturally funny.

Milton had been born open to mysticism. He served in the Second World War, dishonorably, because when he got over to Germany and they were all shooting, he refused to shoot and it wouldn't matter what was done to him. He would be there and he'd serve in any way he could, but he wouldn't shoot. And so he ended up in a Veteran's Hospital. They called him mentally disturbed, and he got a dishonorable discharge. But he was still a vet, and he was in and out of Veteran's Hospitals a few times in his life.



I think that caused the first breakdown for him because he was so at odds with what was going on around him; and, of course, the pinnacle of it was being drafted and being in the military and being asked to kill a person. So I found out from Milton, later, his story; but I met Milton in probably '73 and liked him right away.

He came to our apartment in Washington because we used to have evenings with people who just liked to get together, and sometimes I wouldn't know who was coming. I met Milton and we just sort of fell in-like or in-friendship with each other as if we had known each other forever; and I would say he became one of my best friends.

Milton had, of course, many, many connections in Washington, and everybody liked him because of his high sense of humor which was extremely intelligent. Milton was running workshops on dream analysis. Milton could do anything there because he was called Mr. Consciousness of Capitol Hill. So all of this was in Milton's past before I met him.

Then when I got to know him very well, I heard pretty much of his complete story—that from the time he was small, he suffered great pain because he felt other people's feelings. He didn't have a veil he could put between himself and the experience of others. He was just plain open. There wasn't the proper valve to turn and he didn't know that when he was a child. He just knew that he was different, and that it wasn't happy.

He would know when someone was about to die even if he or she was walking down the street. He would know that that person looked gray with an aura around her or him, and he connected it with death—because the next day or two days later he found out the person was dead. So his family did not encourage this, to say the least.

He was born Jewish so there was no stricture against Milton consorting with the Devil. There was nothing like that, but they just didn't think it was appropriate. And all of this was very, very familiar to him. Of course, he did a lot of reading. He probably did a lot of things that John did to educate himself. And he didn't have too many people to talk to. So when we met he found a group of people, a whole extended community, of the researchers into consciousness, and the very subjects who were being used for this, who were also mingling with the researchers quite freely. Everyone was friendly.

I was teaching at New York University, subjects that he couldn't imagine were taught in the University. He would come to my classes, sometimes come up from Washington just for overnight, and just to go to class with me. That was the background of Milton and my friendship with him, which was at a very, very deep level.

On the other hand, I had another very good friend also as deep as Milton: Willis Harman—and we too grew together because of our common interests, and all the work that he had done with the Manly Hall Organization, which was a philosophical society. Willis was very, very well read—this was his secret love. He was an engineer and a professor at Stanford, and this was his secret love. He didn't talk about it, the way John didn't talk about it, for some of the similar reasons. And John used to laugh and say that I was like the Perl Mesta—a very famous entertainer who would bring people together.

Her function was to bring people together, and she would have these huge parties in Washington and get all of the people who didn't know each other, and should, together in one room and allow them the opportunity to learn more about each other. So the three of us had a very close bond. I introduced Milton to Willis and vice versa, and when Willis would go to Washington, he would always come look Milton up and have some time with him, whether I was there or not.

This triad, the three of us, had a very, very specific focus in our questions as to what we could be used for. What could we do—and the three of us had a very strong feeling that we were probably supposed to do something for our country, that our country was in trouble—how could we help.

Milton had a job in Washington, Willis had a job in California, and I had a foundation, so we didn't really see how we could be useful, but somehow or other we knew that we had to be.

One day Willis was with me in Washington. He was standing in front of the Lincoln Memorial, and he had a flashback to a past life—it was the time of the signing of the Declaration of Independence. And he was positive that he was there, and he saw even the mystical part of that, the unseen figures, the angels even standing in the room and hovering above and saying “Sign, sign, sign, sign,” and trying to get this very disparate group of people together. Willis shared this with Milton. This is background to the Quail Roost story.

One day after seeing quite a few people in all different parts of service in Washington, we said why not gather some people together who are very interested in the same subject: how can we best serve our country? Why not do that—get a retreat place and just go there and just have a meditative experience for three or four days asking the same question over and over again as a group with no one having a personal agenda. Everyone having just the idea in their minds how can we serve our country. And maybe out of that will come some particular plan or guidance.

Since we three were all studying a Course in Miracles he thought well, that's a good way to go. And we just put the word out. We didn't send invitations; we just talked it up wherever we were. Milton was very close to one of the participants who would come to Quail Roost, the then senior Congressman from

North Carolina, Charlie Rose. Milton asked Charlie to get a place, and Charlie got the Governor's retreat house of North Carolina which was a beautiful place in the woods. Of course, it was a mansion and had I forgot how many bedrooms, but it could hold 23 people and has beautiful grounds to walk and meditate, and lovely rooms to sit in with big fireplaces.

This was going to be December so we knew we needed big fireplaces, and a staff to cook for us and clean up. And that was all donated. So we had the place. We had the idea. We had the three of us—and the three of us promised that at least two of us would know each person who was going to show up as part of the participants. We would have to know and be sure that there was no secret agenda, that no one wanted to subvert this group for anything else, and would accept the meditation process and asking for guidance for this question.

And people just did show up. Of course I would tell John that, and John was very, very desirous of going; and we talked a lot about what it could be because John also had the same feeling. He had been in and out of Washington for years, but he felt there was a more metaphysical reason—and, of course, he responded tremendously to Willis' vision of the signing of the Declaration of Independence. That was really right—it was consistent with the way John's feelings and yearnings went. How can I better serve this country and at this level, at the spiritual level.

Edgar Mitchell decided that he would come, as did Marilyn Ferguson who had written the book The Aquarian Conspiracy. Certainly some people John had never met. Not everyone knew more than two or three people there. I've looked for a list of the people who attended. I don't know if John ever had one, Bruce, but I do someplace, and I think it's in deep storage with a lot of my appointment calendars; but, suffice it to say, people were in different walks of life.

Bob Jahn was there, by the way, which was the first time that John Fetzer met him. Paul Temple was there, of the Institute of Noetic Sciences—a very good friend of mine. He had come out of mind control, Silva Mind Control. And Diane was there who became Paul's wife, but at the time she was just starting out with the Institute of Noetic Sciences; she was Diane Brown, and she later became Diane Temple after Paul's wife died. So it was a conglomeration of people from both Washington and far away.

Jack McAllister, who was in a pretty high position in Department of Health, was there. As I said, Charlie Rose, the congressman, was there. Senator Claiborne Pell was there.

Bill Davidson, Dr. William Davidson—he was a psychiatrist and a surgeon and he also had his own non-for-profit which was funded by the DuPonts, and what he did was he brought factions of people together whose countries were either unfriendly or at war with each other, or had been at war with each other, or would

be at war with each other. He would get Cypriots and Turks together for a meditation practice in a room for a week with beautiful accommodations to help them know each other. They would be either journalists or politicians or some people close to their own government, so perhaps that could affect a change of mind. These were the kind of people who were coming forward.

Also, I remember there was an artist there; I forgot her name, but she also had the same sensibility. There weren't people only who were accomplished in their fields. There were people who were accomplished in meditation, people who were called forth because they felt that this was the right place for them to be because they had the same question.

So we all convened December—I believe it was the night of—the 8<sup>th</sup>, and introduced ourselves; and there were exactly 23 people there. Not one more showed up and couldn't get in, and not one less was there than the place could hold. I may have mentioned before: the 23<sup>rd</sup> person to hear about it actually from Milton; it was someone I had never met, and Willis Harman who was on my team had never met, but Milton Friedman felt that he was just right for this group and that his heart was in the right place. He was open-minded and he was also studying A Course in Miracles, and his name was—he was—Milton called him the Colonel—Dr. William Wallace Whitson, who became my husband. So a lot came out of that Quail Roost meeting.

Everyone was totally compatible. I mean, no one felt as if someone was a stranger or that we even had to have each other's histories. We did all tell a little bit about ourselves, about why we were there, actually the first night and we felt comfortable as a group. And the next day we just started to phrase our question, which was going to be over and over again: what can we as a group or individually do for our country? How can we help our country in this time; foresee, come to a higher sense of calling, and come back to some of the principles of the Founding Fathers?

We were open to any ideas or any suggestions; and different people were allowed to suggest various forms of meditations, and explain them, because people came from very different traditions, like from yoga to Christianity. There were people there who were of different religions also, and they had particular forms of mediation that they used and would suggest. And over the three-day period of time we must have had more than a dozen different types of meditation.

We had walking in the woods meditation, two by two. We had single meditations where we found a place and would just sit quiet for an hour. We had group meditations where we're all together, "Om-ing." We had, well, as many meditations as you can imagine, many different forms. We were practicing them.

The one thing that was consistent throughout all of this was the one thing that bothered us the most—that we got the same answer all the time. It was funny but

annoying—and I remember talking to John about it, and he was just beaming from ear to ear because he knew better. The answer we got in meditation all the time, collectively or individually, was, “Love each other.” What can we do for our country? Love each other. What can we do to help our country in this time? Love each other. It was getting a little bit boring, but by the time we left there, we had the idea.

John summed it up before we left very succinctly for me. We sort of took a little time together to discuss what was happening and he said, “You know, it’s just as the Course said. Seek not to change the world, but change instead your mind about it.” He said, “If we love each other, the whole world will change because it comes from within.” We make that shift and really love each other, and we see each other as self. He said, “Isn’t that what the Bible tells us? Love your brother as yourself.” How can you do that unless you know what the “self” really is? When you love each other you’re loving yourself.

I think that most of us probably got the idea and felt the same way. I should say as P.S. to the whole thing, Bob Jahn was then (later on) on the Board—what would then be on the Board of the Fetzer Institute—because John kept in touch with him; obviously because Bob Jahn was doing some very interesting work at Princeton in his laboratory on psychokinesis and psychic measurement, and had a few programs going at once with various volunteers and scientists. John really liked the laboratory approach and the kinds of devices that Bob Jahn was building.

John also became friendly with Paul Temple. He also decided that, I think more than ever, that he had to go ahead with his own plans for his own Foundation, and a lot of things were germinated at that particular time.

Not long after, I would say weeks rather than months, Bob Jahn was asked to leave Princeton and disband his research facility—the reason being is that many of the Princeton alumni did not like the idea of Princeton, this esteemed Eastern establishment institution, investigating the psychic. It was demeaning. And Bob was threatened with the closure of his laboratory. And he called up the people in the group, because, after all, after three or four days of “love each other” we took it seriously; and he called John and he called Paul and he called me and he called others, telling us what was going on.

So we wrote a spate of letters to Princeton. Now why would Princeton listen to us, necessarily? Well, one of us they did, Paul Temple. He was one of the major donors to Princeton. And so when they got the letter from Paul Temple—that Princeton is supposed to be an institute open to academic pursuits in all fields, and how can they possibly say looking at the human consciousness isn’t an appropriate investigation, and that Paul was ashamed of them, outraged and dismayed, and was about to start a letter campaign to all of the alumni telling them what was going on—Bob kept his job.

That was just only one little thing that came out of this band of people who decided to ask, what can we do for our country. Do you have any questions about that?

Tom No, that's pretty full, Judy, great—that's a great story. So John's attraction to that was, as with you and as with Willis Harman, the notion of what can we do for our country?

Judy Yeah.

Tom Very interesting.

Larry And the answer was love?

Judy Love each other.

Larry Love and forgiveness?

Judy No, love each other.

Larry Love each other. Universal love? Well, it occurred to me that there's a little inconsistency here. I'm going to be the Devil's advocate a little bit here. It's kind of pretty well known that John did not like hippies, and yet they were articulating the same belief he had developed about the universal love.

Judy But they weren't having long hair and smoking pot.

Larry Right, but still they had come up with the same kind of a belief.

Judy Well, I understand your question and I can see the reasoning. But there was a big difference between people who seemed to be in revolt against the ways of our country and its history, and preaching love and writing about love and singing love, and those who were in government opening their hearts and minds.

Larry Yeah, okay.

Bruce Judy, I have actually a follow-up question. The way that you described the meeting is that you came together as people who didn't know each other, who came together without an agenda, but created a space to listen to the individual guidance and then find a collective guidance.

Being actually drawn together in the end around the theme of love is very consistent with a lot of John's early memos about the Fetzer Institute, the vision of the Institute, and the legacy. So this really goes to the heart of John Fetzer's legacy and vision for what he was giving birth to.

In the early days he talked about—and actually the channelings reflect this too—both an individual and a collective responsibility—with an inner component as well as outer action. And so that was the way to keep you contemporary over a 300 year period—to listen to, through discernment, the guidance from spirit.

So was it a coincidence that you described the meeting that way? Or in what way did this shape perhaps the way John thought about bringing people together? Or what impact did the structure of that meeting, or any other kinds of meetings that he had, have on him? Because I can imagine in some of the other meetings you arranged—the visits one on one, you know, those dozen or so visits that first year of your relationship—were probably more on an intellectual level. Probably didn't have a lot of meditation and space and so forth. But fundamentally this meeting was structured a very fundamentally different way than was described.

So could you talk a little bit about that meeting experience and how that relates to the way John was talking about the Institute purpose.

Judy Yeah, I think it's an excellent observation, Bruce. In fact, it's one I never—the connection I never made before.

Tom And by the way, let me jump in quickly or I'll forget this ... and then you can say John went home and started the Monday night group in the next year as a sort of continuation of Quail Roost in Kalamazoo.

Judy Was that the date?

Tom Well—he started the Monday night group within a year or so.

Bruce It started in 1981.

Judy Yeah, because this was the end of—yeah sure, it's within a year.

Bruce He started a Course in Miracles group at the broadcast house before that.

Judy Yeah, I think that, you know, I wasn't privy to the daily life and what was going on in Kalamazoo with John's circle, his few circles. But I think that Bruce's observation really rings true to me because, first of all, I have to reiterate that some people did know each other. This was not a group of strangers—if they hadn't yet met each other, they would have possibly heard about each other. I would think that maybe a third of the people there knew at least two or three of the others. Maybe a third knew more, and, of course, Willis and Milton and I had to know them all. So they were already connected loosely through all our associations with each other.

They knew the question that would be asked before they were coming. This was not sprung on them with us saying, well, here's a group of people interested in the metaphysical and the spiritual, maybe we should all come together and throw this question at them. They knew before they came. They wouldn't have come unless this question was calling them. It was the question, not the people, they came for.

Now the process could very, very well have influenced the way John decided to conduct groups and meetings, because—I'll only speak to what I knew—John was very moved by this meeting. Some people could have thought that it was a waste of time, I didn't talk to all of the people. But for John I know he didn't consider it a waste of time at all. He met people that he was really interested in, and he also was very, very comfortable in the process. He had no trouble at all adjusting to sitting around and being quiet most of the day, and then talking about what it was that our various inner trips gave us.

Some people would discuss visions they had. Some people would talk about feelings. Some people would talk about memories that were coming up that were in the same theme. And I think this was a really good opportunity for some inner spiritual psychotherapy for John, because years later—well, not that many years later, of course—when John was forming the Board and I was asking him how he was choosing the people to be on the Board, he told me virtually which roles he wanted each person to play.

Then I asked him, “And what role do you want me to play?”

And he said, “Well love, of course.”

So we're back to this theme again. He connected that particular exercise that we did for a few days as the meaning of love, and that that would be a very good thing to bring onto his Board because it worked so well.

Everyone who was there felt that it was a worthwhile process, even though not everyone would understand until possibly quite a bit later what it was for or how it affected his or her life. I certainly know there were repercussions in my life that, thank goodness, that I have never gotten over because I'm married to one of them. But it was also a deepening of the caring relationship. It was seeing someone as yourself. It was finding fellowship in the simplest of the elements of who we are, which is love. It was putting love before anything else. It was saying that love was service, that love was the way you serve your country, that love was above anything; and I think this had a profound effect upon John.

It also was a message in A Course in Miracles, so it went very well together. I once was astounded when we went back over who was at that meeting, that just about everyone that was there was a student of A Course in Miracles—and some of them I knew and had no idea that they even knew what the book was. That surprised me too. So you can say that the people had something else in common.



They were studying a particular metaphysical philosophy that they were willingly undertaking. That would be consistent with the answer we got.

And I think, Bruce, that yes, I can see a direct connection between activities of John's later on that that meeting did inspire—he talked about it a lot, too. So it obviously stuck in his mind. It's funny, we sort of—it's such a simple thing but we had no idea the repercussions it would have.

Tom That's a great story, Judy.

Larry I know that Bob Jahn referred to it quite a bit. Brenda Dunne was at the meeting too, wasn't she?

Judy Yes, she was. And Sandy Ostrom who later became Sandra Wright, and who was a very active member of the Institute of Noetic Science, although she hadn't joined the Board yet. She was there. Subsequently did some wonderful work in her life.

We didn't keep in touch with each other necessarily—although I would say about half the people did—and so I have no idea what happened in the lives of those who disappeared, but I would imagine they went on doing what they were supposed to do.

If I were looking back and saying what did they have in common, these people were dedicated to something more than themselves. And certainly that was true of John. Bruce, thank you for those observations because I never saw them that way, but it feels very accurate, right on. Do you want to go to the last one, Tom?

Tom Sure.

Judy Or do we have more questions that are coming up because the last one I can say very simply, no.

Tom My reason for that one, Judy, particularly is because it's a question in my mind as to whether—when Jim Gordon brought in this notion of the Archangel Michael, whether that was new to John, or somewhat new to John, or fairly new to John, or whether he had already had a notion, a metaphysical notion, of the Archangel Michael prior to that. I thought you might have—yeah, go ahead.

Judy I'm going to guess here and so this cannot be taken for accuracy, but my guess is if John had as his higher symbol the Archangel Michael in his life before Jim Gordon, I'm guessing I would have known it because we would have talked about it—because we talked about a lot of things like that.

We talked about family. We talked about my father's influence in my life. We talked about my grandmother. We talked about all the various metapsychics. We talked about the higher symbols. He knew about the triangle, how important the triangle was to me for different reasons. I knew about the triangle for him. I would have heard about the Archangel Michael. I am pretty sure, but then again I can't be positive.

Larry Tom, the Archangel Michael may figure in the Masonic order; so he may not have—since it's secret, he may not have ever discussed it with you, Judy.

Judy That's absolutely true, but I said I wouldn't have been—I knew his relationship with the Masonic order. I knew how proud he was of it, too, but he never talked to me about it. So it could be that it was there for him through the Masonic order and through his participation in that—and therefore was very, very private and protected, and that Jim managed to continue it. Jim came in and helped John focus or brought it forth or whatever. So it certainly didn't flower publicly or even amongst the people who were with him in his Memorial Trust group until Jim came along. I don't know that he talked to anybody else about the Archangel Michael. I don't know that he talked to Rhea about it. Is there any record of that in her writings?

Bruce Not that I have run across.

Judy Yeah.

Tom And Jim brought it in as Archangel Michael who was sort of the head of the Great White Brotherhood. I don't think that's in the theosophical tradition that the Archangel Michael is the head of the Great White Brotherhood, although I can go back and look.

Judy Yeah, I have never heard that either, but it would be interesting to find out.

Tom I don't think the Archangel Michael was anything like one of the heads of the Masonic order or anything significant like that. That would surprise me, although I can research that, too.

Larry Not the head but it figures in.

Tom Okay, that's worth researching. But I did have in my mind well, you know, I wonder if he had ever discussed it with you, brought it up with you.

Judy Yeah, no.

Tom Okay.

Bruce I have a couple of follow-up questions from a prior interview.

Judy Yeah.

Bruce Judy, I wonder if you could talk about—this is going to be in the 80's, in the mid 80's now when John is actually starting to do some programs with the Institute. This is after he sold the Tigers and his cable—

Judy Yeah.

Bruce I don't know to what extent he had conversations with you about program opportunities—healers, or so forth, or whether that was Chuck Spence that talked to you or talked to Brendan; but, for instance, I know, for example, that you brought Mietek Wirkus into our orbit.

Judy Yes.

Bruce Could you talk—and I'll just make it a very open-ended question. Can you remember back to the early days when John was launching the Fetzer Pioneers Program, which was to look and find individuals working in their own garage that were developing methods and instruments for diagnosis and treatment. Do you remember being asked to contribute ideas, or any interaction that you had with the early programs of the Institute?

Judy I didn't have much interaction with the early programs of the Institute, except that John at one time had said to me—he used the word which I thought was interesting at the time— “You can perform services being a scout.” And actually this sort of is in a way what I still do—is just when I hear someone interesting who seems to be in line with the kind of work that the Fetzer Institute is doing, I can either bring it to someone's attention—Bruce or Rob or Francis—and see what happens.

With John, he was specifically interested in healers, and I remember giving him a list of people who I thought had been validated enough by people like Douglas Dean—who was making a list of healers all over the world and their credentials, meaning reports from physicians and other research organizations who would say, yes, I have worked with this person and this person is certainly credible and these things have happened. So I did tell him about Dean Kraft. I didn't talk to Chuck Spence at all, but I did talk to John about Mietek Wirkus, what he was doing.

We had some sessions with Mietek at our house in California. I met Mietek Wirkus, by the way, through Milton Friedman from Washington, because that's where Mietek was living. Milton brought him out to California so that we could have sessions with him and document them. I actually filmed Mietek in a couple of sessions and sent the results to John. I'm trying to think of who else was on that list.

I think Olga Worrall was dead by then. But it was people that—you know, there would be people that I would come across who seemed to be making their name because of the results they were getting, and those I sent to John. I'm trying to remember what other kinds of work. You'd have to refresh my memory by topic and I would say whether that had anything to do with that.

But John didn't draw upon me heavily for that at all—and, of course, the garage idea was a wonderful idea, and to uncover people who were doing excellent work—Noetics was actually doing the same thing. Brendan was discovering many, many people. Some of the suggestions I gave to John came directly from Brendan. I think that was probably one of the little frissions of competitiveness that IONS was feeling with the Fetzer Institute. I don't think it was ever the other way around, by the way; I mentioned that the other day. I think the Institute of Noetic Sciences was really struggling financially. I think—I know—the Institute was struggling financially, and felt it could be doing much more work.

So the thought was that the Fetzer Institute was starting to take over because the Fetzer Institute had the funding. I'm not sure that that is the only reason, but there were a lot of subsets of psychological subsets under that, which had to do with the kind of people who are coming together and what their major focus was.

John had said from the beginning that he wanted his Board to grow together in love until they were thinking with one mind. He said that might take a long time, and he told me that that was part of my responsibility to keep reminding each other that we were there to love each other and to keep on asking constantly for guidance. Make that a part—not a ritual, but a part—of our active meetings; and that if we ran into trouble and if there was some disagreement and it was getting heated and out of hand, we should stop immediately and go back to asking for inner guidance to resolve the problem. And that's a very unusual way for an organization to work, and I don't know of any other organization in the field that the Fetzer Institute is in that does function that way.

I've recently been to a Board meeting of the Institute for Noetic Sciences, and I don't see any sign of that. So when Brendan would uncover somebody, he would also know that Noetics did not have the funding to pursue the research; and so often he would tell me about it to tell John. Or sometimes, when John was visiting with me, Brendan would be there and have long discussions with John.

It was very interesting. They had a funny relationship. John was very suspicious of Brendan. I don't know why. He never revealed it but I know he was interested in his mind. He respected his intelligence, but I think he didn't feel comfortable with him. I have no idea what it was. John was very traditional, as we all know, and grew up with a set of values that was very much in keeping with his family and how he was raised. He may have sensed that Brendan was gay. Brendan never mentioned it. No one ever talked about it. It was a verboten subject, but John may have picked that up and that could have been the discomfort.

But Brendan remarked—I wasn't the only one to see it— Brendan remarked to me that he felt that John wasn't comfortable with him and that John didn't trust him.

Tom Interesting. Well John had no hesitation regarding that with Jim Gordon.

Judy Yeah, but he knew Jim Gordon and Jim Gordon was serving him directly and serving a higher good. He wasn't sure about that with Brendan. And Brendan wasn't open, so there was something very closed and hidden.

Tom Brendan may have paved the way a little bit too there.

Judy That could be. I don't know, but definitely many of the suggestions that Brendan made of people to look into—even people who became Fellows—were introduced to the Fetzer Institute by Brendan. He played a much greater role in the early days than people could have possibly imagined—and it's because Brendan had the contacts and the Fetzer Institute reaped them because it could.

Bruce Well, my guess is on that topic, Judy, and maybe I'll say this just to trigger something in you, is I don't think that John was judging Brendan. I think that he was very cautious about his relationship to IONS and the fact that IONS ultimately would, you know, share information in order to get some money. And then the other thing that bothered John was that IONS would take far more credit than was due because they were constantly promoting their organization, and John would do some work behind the scenes and IONS would take the credit.

Judy That probably is very true, although I don't think at the time I would notice it, because I left the Institute of Noetic Sciences to better serve Fetzer. I couldn't stay on that Board. I couldn't be on both Boards. I had to make a choice and it wasn't too hard for me to choose—because, first of all, the way I felt about John; and secondly because I wasn't happy with the way the Institute was progressing, it was money driven and that didn't seem to be comfortable.

So I could understand how John would feel that way. But, you know, he only said that to me twice, and I knew it ran pretty deep, but I didn't ever really connect it with Brendan. And then, of course, when the film series came up, I think that was probably the final straw.

Brendan had been working on a film about the mind and healing, the power of the mind, and then the Fetzer Institute came in with Bill Moyers and drew upon some of the people who were also appearing in the film that IONS was making. It was interesting to me because I thought two films were better than one. Why not? You get much more coverage, and these people who are doing such good work deserve to be seen and heard.

But there was no question that the Moyers series was by far better than the IONS movie, although the IONS movie had great value, and I think that was sort of a culmination of.... In Brendan's mind he deeply resented that the Fetzer Institute was also making a series when he was working on one. That caused a bit of discomfort. (I'm only talking about Brendan's mind, not the Institute of Noetic Sciences.)

Bruce So, in fact though, you were working on the early program because your role is love and that's the core purpose.

Judy That was my role, yes. And I did get calls from John regarding problems certainly from the beginning with Glenn Olds, etc. How can we deal lovingly with this situation. And then, of course, as we went along, with Maurice Strong and Hana. You remember that whole situation.

Bruce Absolutely. Well, any follow-ups, Larry or Priscilla?

Larry Yeah, I have a couple questions. Judy, did you introduce John to Edgar Mitchell yourself?

Judy No. Edgar Mitchell was giving a talk. It could have been Chicago or Detroit because it would have been easy for John to get to both; and I think it was at the Chamber of Commerce. I'm not sure. If we need this, I think I could find out from Ed, he probably would remember. And John heard him speak—and, of course, Ed did talk about his interest in the mystical and his experience with it, because it changed his life. He'd have to. And John decided that Ed Mitchell was very public, and he was, as John said, apple pie American, and also he was a scientist—that he could comfortably talk to Ed about his own interest and see whether or not there was some help that he could give.

John was in the mode of helping because he knew that Ed was just starting out, and he was seeing these things, and that Ed also mentioned that he was starting a small organization; and so John had a meeting with him the next day, I believe. I spoke to him (Edgar) that night. I had a meeting the next day—and the next thing I knew, Ed called me up and said he had met this man. I'd never heard of John before. And he told me about John, and he said he wanted to invite him to the next Board meeting—and there were only a few of us who were Board members, and as a Board member I said of course. If he's interested, of course. And so that's how I knew that John was coming to the Board meeting. So it was very definitely that they met without me.

Tom But you already knew John at the time.

Judy No, I didn't know John.

Tom So is that how you also met John?

Judy That's how I met him. Yeah, he came into the Board meeting. He sat in—it was a very—as I said it was very primitive. It was in a borrowed office of one of our new Board members, Oz Crosby. And it was just his conference room, a very small conference room, because there was so few of us. John was introduced, and he was sitting there listening, and then we took a break and he came right up to me and he said—he asked me if I remembered him, that I was his wife in the last life. So that's how I met John.

Larry Was this like 1974?

Judy Yes.

Larry The reason I ask that, Judy, is because I recently discovered a series of articles that were done in 1980 for Encore Magazine ,which evidently has somehow not gotten into any of the bibliographies about John—but in one of these he comes out and he starts talking about his spiritual beliefs. And, you know, what we were led to believe was that he never dared do that in Kalamazoo because he was guarding his business, but there's a statement in here that he was on the Board—he was a Trustee of Kalamazoo College which is true—and he was instrumental in bringing astronaut Edgar Mitchell to campus a few short years after his visit to the moon, and through that acquaintance Fetzer became affiliated with Mitchell's Institute of Noetic Science.

Judy I would say that's correct, but I think that he had Ed speak when he already had known about the Board and had been to a Board meeting. If you can tell me the year, I can tell you—

Larry Well, that I'm going to have to look up and see when he brought him to Kalamazoo College.

Bruce That would be in the program file at the Institute. It was called the Speaker Series, and you'll probably find it in the Rhea Fetzer media library files.

Larry Oh, okay. The Institute was involved in that speech at Kalamazoo College, too?

Bruce Yeah, the Institute gave money. There's a long story and I can tell you off line.

Larry Okay. One other thing, Judy, do you remember Jim Keating?

Judy The name is familiar. I don't remember who he is.

Larry Well, his wife's name was Claire Ruth and they shared with you a fable that she had—a flying fish tale.

Judy Was this a couple in Kalamazoo?

Larry Yeah, he lives in Muskegon now and his wife's passed on.

Judy And they—I think they were studying a Course in Miracles.

Larry That's right, that's right.

Judy I remember who that was, but I don't remember what she shared with me about a flying fish?

Larry Yeah, a flying fish tale. It's kind of a fable for adults, he said, and he thought you might remember that. But anyway, he was asking—he said that there's a rumor that John anonymously helped fund the publication of The Course. Is there truth to that?

Judy Not even a little.

Larry Okay, but that's how these things come up, these rumors and everything.

Judy Yeah.

Larry It's nice to bring them home where they belong.

Judy No, that was one sole funder of the publication of A Course in Miracles, and it was Reed Erickson who was living in Mexico, in Mazatlan, who had the Erickson Educational Foundation. And the manuscript which we were proofing—I had eight teams proofing the manuscript, and one of the teams involved Douglas Dean, professor Douglas Dean, and Zelda Suplee, who was a fellow lecturer, a professor at New York University when I was there and a friend of mine, a very unusual woman who was the president of the Reed Erickson Foundation which was based in Mazatlan.

What Reed Erickson Foundation did was supplied money to train doctors to go to abroad and study the sex change operation, because Reed Erickson had been Rita Erickson at one time and had inherited her father's steel mills, etc. and was also an engineer and a brilliant inventor. As a woman, she found it very hard to be taken seriously, and so she had, I believe, the first sex change operation in the United States.

There was a lot of publicity about Christine Jorgensen who was the first sex change operation, but with all the money that Rita had at her disposition, because she had inherited this empire from her father and she was increasing it daily, she could afford to go and have the series of operations at the time. And then decided to educate the public about it, but basically not giving money to people who needed support for sex change operations, but rather to educate.



Dr. John Money at Johns Hopkins, who's one, and there was one at Stanford, I forgot his name, were the two doctors who were funded by Reed Erickson in the beginning. There were many others. Because his president of his foundation, Zelda Suplee, was also helping me proof A Course in Miracles, he found out about it and she asked whether, with Helen's permission, she could send Reed Erickson a copy of The Course.

She was allowed to, and the next thing I knew he called me up and he told me that all his life he'd been waiting for a document like this—he had been a metaphysical seeker his whole life, he was then in his 60's, I guess—and why aren't we going to publish it?

I said, "As a matter of fact, we are going to publish it, but I have to figure out how to raise the money for this and you have a non-for-profit"—I was very naïve—"and you have a non-for-profit. You must know how hard it is to raise funds."

And he says, "Well, actually I don't have to raise funds. I have funds. And I sold a piece of land the other day. I found out how much it would cost to print 5,000 copies hard cover of The Course, and I sold a piece of land the other day, and there's a check in the mail for you for \$60,000."

And that's how the Course got funded. And John loved that story because he thought Helen must have had a fit because a transsexual was the one that was funding, and he was absolutely right.

Larry Judy, the copy that you originally gave John, would that be known as the white copy?

Judy Oh, no. The copy I originally gave John was actually the manuscript. I sent him the whole manuscript in special delivery to the ranch in Tucson.

Before it was actually published, we had to put it in small pocket book sizes. And the text had two volumes, and the workbook had two volumes, and then the teacher's manual had a volume. So there's a set of four. And they were just a small size of little mass-market books which were actually photocopied from the original manuscript. They were not actually printed. They were photocopied, and that was the first set I made available copyrighted to people who wanted to look at the Course before we even knew we were supposed to publish it formally.

The formal publication actually coincided with a question we asked, whether it was supposed to be published—and we got the answer, "Yes, absolutely!" And then we said, "Well, how?" And it said, "Well, only people who do this the rest of their lives, and nothing but this, would be the publishers." So we started looking for publishers who came forward from all nooks and crannies, but they wanted to do all sorts of things with it and change it, etc. And then the guidance

that Helen got, the guidance was that I wouldn't know what to do, which, of course, I didn't. But I guess I was told.

Then we asked where would the money come from because none of us had the funds for this. And I realized if I took my savings and I cashed in a couple of bonds that I might as least be able to make a down payment on the printing. And the very next morning Reed Erickson called from Mazatlan, Mexico, and said you met me once through Zelda Suplee who runs my foundation, and she sent me a copy of the Course—and I want to tell you this; it must be published. And that's how we found out that he had the money. John loved that story. So see, with God all things are possible.

Larry Jim Keating told me that he has a white copy of A Course in Miracles that was John's with his underlinings.

Judy Oh, that's very interesting. That should be in the archives. John had a few copies.

Larry Okay.

Judy The white copy, if he wants to call it that, were the mass market books. But John had the original manuscript then. He had what Jim might call the white copy, and then he had the first copy which was in three volumes. The text was in hardcover book: the workbook, and a hardcover book, and the manual for teachers and the hardcover book so the first copy. And it was all in one and he had all of them.

Larry Sure I'll bet he did. Probably read them all, too.

Tom Judy, when you sent John the manuscript was that for him to keep?

Judy Yes.

Tom Okay, because he showed me that in Tucson. I don't know where it is now, but he showed it to me when we were in Tucson.

Judy Yes, it was definitely for him to keep.

Tom Bruce, is that in the archives somewhere, do you know?

Bruce I've never seen it.

Tom Wow, he showed it to me.

Bruce Do any of you have other questions?

Larry No, I think not.

Bruce Well, this is fantastic. You know what will happen, Judy, is that as Larry and Tom will keep working on these histories and their review of the archives, and I'm sure they're going to cue a lot of questions up. And so we might have to circle back around, if it's okay with you.

Judy Well, anything that I can do to help, I'll be here. You trigger so many memories that were buried, that I find them just coming forth in full display. I had no idea that I could recall them that well, but it's almost as if I'm going back and being there in the room remembering where it happened and the feeling about it happening. So that's very, very rewarding and I thank all of you for giving me this opportunity.

Bruce Well, thank you and does this—so the format is working for you?

Judy Oh, yes.

Bruce And what can we do to help support? Now you're going to have seven masses of manuscripts. What can we do to help support this process for you because it's an immense amount to read and edit?

Tom It takes me three days, Judy, to edit each one.

Judy Well, if I live that long. I'll tell you a secret. There is no way I'm going to look at this. But my husband is eager and he does all of that, and he's wondering where are the rest, and—

Tom How many has he seen?

Judy I think what do we have? Three so far?

Jimyo We had three and I hadn't heard back, but I have the other three to send you.

Judy Okay.

Tom I just sent the sixth one to Jimyo today or the day before.

Judy He's waiting. He has an ulterior motive, not just because he's such a splendid partner and he's so good at editing and I'm not.

Bruce Well, I'm going to turn the recording off then.

Judy Okay.